

# Compendium Heptarchiæ Mysticæ

of Dr. John Dee

^Compendium Heptarchiæ Mysticæ; ^ Diuinis (ip{sius})  
Creationi{onis}  
stabilitæ legibus Diuinis.

## Cap. 1.

### Of the Title, and generall contents of this boke, some nedefull {Testimonies}

Beware of wauering: Blot out suspition of vs. for we are gods Creatures, that haue Raigned, do raigne, and shall raigne for euer. All our Mysteries shalbe known vnto you. &c. Behold, these things and their mysteries shalbe known vnto you, reserving the secrets of him that raigneth for euer. [the voyce of a Multitude answered, singing, Whose name, is great for euer]

Open your eyes, and you shall see from the highest to the lowest. The peace of God be vpon you.

Venite, gradatim repetamus opera Dei, &c. [Δ Lib<sup>o</sup> 1<sup>o</sup> Principes solu~loquebā{tur} ... secundo Reges, proxime (?).]

Vnus est Deus, et vnum est opus nrm.

[Very many cam vpon the convex surfaces of the Transparent globe and sayd] Parati sumus servire Deo nostro.

This work shall haue relation to tyme present, and present vse. To Mysteries far exceeding it: And finally, to a purpose and Intent, Wherby the Maiestie and Name of God, shall, and may, and, of force must appeare; with the Apparition of his wonders, and mervayles yet unhard of. Dixi.

Δ -- Note As Vriel and Michael at the begynning of this Art, were present Michael, Novemb. 19. and gaue Authoritie to Carmara to order the whole: so, at the Conclusion they appered againe, and Raphaël with them: and Michael concluded the ^second boke with these words: ¶Mercifull is our God, and glorious is his

Δ {Sapi}entia ædificavit {sib}i domum: excidit {co}lumnas Septem. Prouerb. 9. {"Wisdom has built her house, she has set up her seven pillars." Pr.9.}

{Anno} 1582. Novemb. 16. {B}ralges, the last of 7 Princis {co}ncluding the first {bo}ke with his words. {Sl.3188, pp. 80}



King Carmara, straight way sayd as followeth.



King Carmara, Nouemb. 17 {Sl.3188, pp. 81}



Camara, Novemb: 19, {Sl.3188, pp. 92}

Hagonel

Name: which Chuseth his Creatures, according to his owne secret Judgment and good pleasure. This Arte is the first part of a Threfold Arte, ioyning man, (with the knowledg of the 1. World, the 2. Gouernment of his Creatures, and the 3. Sight of his Maiestie) Vnto him, (ô I say, vnto him) which is Strength, Medicine, and Mercy, to those that feare him. Amen.

Thow hast a work of Three proportions in Esse, of Seuen in forme: which is (of it self) diuided by a number Septenarie. Of the Cowrse, estate, and detemination of things above, things next, and things below: which of it self is pure, perfect, and without blemish. &c.

Ô God, how easy is this first understanding? Thow hast byn told perfectly, playnely, and absolutely, not onely the Condition, dignitie, and estate of All things that God hath framed: But allso withall, thow wart deliuered, the most perfect forme and vse of them. &c.

Euen as God is iust, his iudgments true, his mercyes unspeak{able,} so are we the True messagers of God: and our words are true in his Mercy, for euer. Glory, (ô Glory) be to thé, ô most High God.

Δ -- Amen.

King Carmara, Nouemb. 21. in Appendix to the second boke.

Carmara, Novemb. 21.

{Several additional paragraphs appear in HM, Sl. 3191.}

He that standeth in the myddst of the Globe signifieth NATURE: whereupon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde:

The boke conteyneth three kinds of knowledges.

Uriel, May 5, 1583. {Sl. 3188, pp 180}

- The knowledge of god truely
- The number & doing of his Angells perfectly
- The begynning and ending of Nature Substantially.

## Cap. 2

### Δ Of John Dee his principall, and (in manner) peculiar Interest, to exercise the Doctrine of the boke Heptarchicall.

Vltdima est hæc ætas vram, quæ tibi revelata erit.

{Anno 1582 Uriel, Nouemb.} 15

The Mysteries of God haue a tyme: and behold, thow <sup>Δ</sup> art provyded for that tyme.

Michael

The Sonnes of men <sup>Δ</sup> light, and theyr Sonnes are subiect unto my commanndement: This is a Mys{terie:} I haue spoken of it. Note it thorowghly: they are my Servants. By them Thow <sup>Δ</sup> shalt work mervayles.

Hagonel, {No}vemb. 16.

There are kings fals and uniust, whose powre as I haue augmented <sup>Δ</sup> subuerted and destroyed, So shallt Thow.Δ.

Hagonel, {No}vemb. 16.

The second Assembly were the Governors of the Erth, whose glory, (if

..dem, eodem, tempore.

they be good) the weapons we haue towght thé <sup>Δ</sup>, will augment, and consequently, (yf they be evyll,) pervert.

I am Bornogo. This is my Seale, this my true Character. What thow <sup>Δ</sup> desyrest in me, shalbe fullfilled. Glory to God.

Bornogo, {No}vemb. 16.

Behold, Behold, lo Behold my mighty powre consisteth in thys. Lerne wisdome by my words. This is wrought for thy <sup>Δ</sup> erudition, what I instruct {hm: entrust} thé from God. Loke unto thy charge truely: Thow art yet dead. Thow shalbe revyved. But oh, blesse god truely. The blessing that God giveth me, I will bestow upon thé, by permission {hm: "omission"}. Ô how mighty is our god, which walked on the waters, which sealed me with his name. Whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the name of God: I shall at the tyme appoynted be ready. I will manifest the works of the Seas: and the miracles of the Deape, shall be known.

{B}efafes, {eo}dem die

Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the composer of Gods Medicines. Thow desyrest to be comforted in thy labors and strengthened in thy labors: I mynister <sup>unto</sup> thé the strength of God. What I say is not of my self: neyther that which is sayd to me, is of them selves, but it is sayd of him which liueth for euer. These Mysteries hath God lastly, and of his great Mercyes graunted unto thee. I haue answered thy dowting mynde. Thow shalbe glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries in his mercies.

Carmara, die 17. {No}uemb.

Abuse them not. Be faithfull, Use Mercy. God shall enriche thé: Banish wrath: yt was the first\*, and is the greatest commaundment. I rayng by him: and live by him, which raygneth and liueth for euer.

{\* A}nnael gaue me ..e as ...  
appeares Anno 1581.

I haue shewed thé perfectly: Behold I teach thé agayn: O how mercifull is God that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. {C}armara. {di}e 17 Novemb. Thy Tables last, conteyn so many &c.

Whan thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him, which is theyr prince. Secondly the {C}armara eodem tempore. ministers of his powre ar six &c.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spak of; or manifested yesterday. Sayd I not, and shewed I not, which had the government of Princes? for as it is a Mysterie to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding [168r] of all sciences, that are past, present, or yet to come.

{eodem} tempore.

Frute hath farder vertue, then onely in the eating: Gold his {farder} condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow {art} Dignified. &c.

{vi}de A<sup>o</sup> ... {Ca}rmara:  
{eo}dem tempore.

Last of all thy Ryng, which was appointed thé with the Lamyne comprehending the forme\* of thy own name. Which is to be made in pf{ect} gold: as is affore sayde.

Thow shalt be comforted. But respect the world to come: Whereunto thow art provyded, and for what ende: and that, in what tyme. Serve god truely,

Serve him justly. Great care is to be had, with those that meddle with  
princis affayres: Much more consideration, with whome thou shalt  
meddle, or use any practise. But God hath shadowed the from destruction. \*E.K.  
He preserveth his faithful, and shaddoweth the iust, w<sup>th</sup> a sheld of honor.  
None shall enter into the knowledg of thes mysteries with the, but this  
worker\* &c.

Finally God doth enriche the with knowledg: and of thy self hath given  
the understanding of these worldly vanities. He is mercifull: And we his  
good Creatures, neyther haue, do, nor will forget the. God doth bless you  
both: whose mercy, goodnes and grace, I pronownce and utter upon you.  
I haue sayd.

Dee, Dee, Dee, At length, but not to late.

[Δ as concerning these Mysteries atteyning &.]

King Bobogel, Novemb. 19.

Lo thus thou seest the Glory of Gods creatures: whom thou mayst use,  
with the consideration of the day, theyr King, theyr prince and his  
character: The King and Prince govern for the hole day: the rest according King Carmara, Novemb. 20.  
to the six parts of the day. Use them to the glory of God prayse and honor  
of him, which Created them, to the laude and prayse of his Maiestie.

Write this reverently. Note it with submission. What I speak hath not byn  
revealed, no not in these last tymes of the second last world &c.

Thow shalt work marvaylous marvaylously by my workmanship in the  
Highest.

King Bynepor, {di}e 20.  
{N}ovemb.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of  
the earth. All these are Angels, that govern under him: &c. Use them,  
They are, and shalbe at thy commanndement.

King Bnaspol. die 20. Novemb.

By me thou shalt cast out the powr of all wycked Spirits.

By me thou shalt know the doings and practises of evyll men: and more  
then may be spoken, or utred to man.

King Bnaspel, die 20. Novemb.

Ô quanta est ho[min]is Infirmitas et Corruptio, qui Angelis, idq<sub>e</sub> suis  
bonis, fidem autem Deo, vix habet? O[mn]ia Mundana fæces; Mundi  
corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus  
cum veris suis Angelis, eiq<sub>e</sub> servientibus, semper verus est Pete quae vis.  
Dixi et quod dixi Obumbratum est veritate, Justitia, et perfectione

Ecce -- Δ -- holding up the meat rod

King Carmara, Novemb. 21

Hic -- Δ pointing to the ende of the rod

Per hoc, pointing to the Middle of it.

Et a mensuræ fine, nos nostramq<sub>e</sub> mensurabis potestatem. Age (inquam)  
Quid vis? &c.

Obscurum enim Nihil est, quod per illum EK:, recepisti Δ . Age

One thing is yet wanting, a mete receptacle &c. There is yet wanting a

King Carmara, Novemb. 21.

stone. &c.

One there is most excellent, hid in the Secret of the depth &c. In the uttermost part of the Roman possession. &c. Lo the mighty hand of God, is upon the &c.

Thow shalt prevayle with it, with kings and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it and take it up &c. Kepe it sincerely: Let no mortall hand towch it but thy own.

[168v] Thy Character must haue the names of the five Angels (written in the myddst of Sigillum Æmeth) graven upon the other side, in a circle. In the myddst wherof must the stone be, which was allso browght. Wherein Thow shallt at all tymes behold (priuately to thy self) the state of Gods peop{le,} throwgh the whole earth.

Go and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and yo<sup>r</sup> eyes shalbe fully opened. One thing which is the grownd and Element of thy desyre, is allready perfited &c. Out of Seuen Thow hast byn instructed, of the lesser part most perfectly.

All those before spoken of, are Subiect to thy Call. &c.

Of frendship, at any tyme, thow mayst see them, and know what thow wylt.

Euery one (to be short) shall at all tymes and seasons, shew the Direction in any thing &c.

One thing I answer the, for all Officis: Thow hast in subiection all Officis: Use them when it please the: and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of one of you: yea I haue harden{ed} him, as the flynt: and burnt him together with the ashes of a Cedar. To the Intent, he may be proued Just in my work: and great in the strength of my glory: Neyther shall his mynde consent to the wyckednes of Iniquitie. For from Iniquitie, I haue Chosen him to be a first Earthly wytnes of my dignitie.

{HM includes several more paragraphs, and omits the following concluding paragraph.}

Δ Soli Deo Omnipotenti omnis honor et Gloria. Amen.

... {corner of leaf torn; HM has  
In Anno 1583 May 5} ???=  
... ?? Car=  
... ?? caue (?)  
{B}alignon.

Raphael A<sup>o</sup> 1583. Martij 23.

Raphael, Marty 26. Anno 1583.  
{HM lists the date as March 23,  
however, per Sl. 3188, 'All  
those...' and 'Euery one...' were  
March 26. The third quote is no  
longer extant in Sl.3188, but HM  
lists the date elsewhere as March  
15.}

Uriel, A<sup>o</sup> 1583  
Aprilis 23:

### Cap. 3: <sup>^</sup>Some remembrances **Of the necessary furniture** <sup>^</sup>and Circumstances necessary in **for the exercise** **Heptarchicall.**

First cast thy ey unto the generall prince, Governor, or Angel, that is Principal in this world. Than place my name, whome thow hast allready.

Than the Name of him, that was shewed the yesterday, [w<sup>th</sup> the short cote.] Then his powre, with the rest of his six perfect ministers.

Was it not Annael:  
w<sup>th</sup> whome I  
had the preface to  
this new exercise  
{t}estemony (?):

With these thou shalt work to a good ende. All the rest thou mayst use vide sup. pagina,  
to gods Glory. for every one of them shall minister to thy Necessities. ..., libra prima.

Moreover when thou workest, thy fete must be placed uppon these Tables, which thou seest wrytten last: comprehending 42 letters and names. But with this consideration, that the first Character, which is the first of the 7, in thy former boke be placed uppon the top of the Table, which thou wast, and art & shalt be commaunded to haue and use.

Last of all the Ring, which was appointed thé, with the lamyne Comprehending the forme of thy own name. which is to be made in perfect gold: as is affore sayd.

Euen as god is Just ~~hast~~ his Judgments true, his mercies unspe{akable}  
So are we the True Messengers of God and our words are true in his mercy for euer. Glory ô glory be to thé ô most high God.

Lo, thus thou seest the glory of gods Creatures: whome thou mayst use, with the Consideration of the day, theyr King, theyr Prince and his King Chara{cter.} The King and Prince govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse & honor of him, which Created them, to the laude and praise of his Maiestie.

{C}armara.

?????

Novemb. 20.

[169r]

The Characters of the kings are in the Globe: and {of the Princis,} in

King Carmara, Novemb. 21.

The sonns of light  $\Delta$  light, and theyr Sonns, are Subiect unto my Cõmaund{ement.} This is a Mysterie, I haue spoken of it. Note it throwghly. They {are} my Servants. By them thou shalt work mervayles. My time {is} yet to come. The Operation of the Erth is Subiect to my powre. And I am the first of the Twelue. My Seale is called Barees. And here it is.

Hagonel.

Novemb. 16.

A<sup>o</sup> 1582.

In his Name = Carmara, with my name, by my Character, & the rest of my Ministers are these things browght to pass.

Prince  
Hagonel.  
eodem tem=  
pore

1. These that lye here are witches, enchanters, Deceyvers, Blasphemers. And finally all they that use Nature with Abuse: and dishonor him which rayngneth for euer.
2. The Second Assembly wer the Governors of the Erth, whose Glory, if they be good, the weapons which we haue ~~towght~~ towght thé, will augment And consequently, (yf they be euyll,) will pervert.
3. The Third Assembly, are those which tast of Gods Mysteries, and dr{ink} of the Juyce of Nature: whos myndes are diuided: Some with eyes loking toward heven: The rest to the Center of the erth.

Vbi non gloria, nec Bonitas, nec bonum est. It is wrowght, I say, it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie: whose names thou hast written and

King Carmara  
in the presence  
of Michael  
A<sup>o</sup> 1582.  
{No}vemb.17.

recorded to Gods glory.

Mark this: All Spirits inhabiting within the Earth, where theyr habitation is of force, not of Will, (Except the midest of my self which I know not) are Subiect to the powre hereof [pointing to his seale] with this you shall govern: With this you shall unlok: with this, (in his name, who raigneth) you shall discouer ~~your~~ e her entrayles.

Prince Butmono sayd this; but the office is ascribed under king Bnaspol to Prince Blisdon: The Mystery therof I know not yet.

Whan thou wilt work <sup>for</sup> any thing apperteyning unto the estate of a good king, Thow must first call upon him which is theyr Prince.

Secondly the ministers of his powre are Six: whose names conteyn 7 letters apece: as thy Tables do manifest: by whom in generally, or by any one of them, in particularitie, Thow shalt work for any intent or purpose. As concerning the letters particularly, They do concerne the Names of 42. which 42, in generally or one of them do and can work the destruction, hindrance or annoyance of the estate, condition, or degree, as well for body as government, of any wycked or yll liuing Prince. &c.

King Carmara. Novemb. 17

Venito BOBOGEL, Rex et Princeps Nobilitatis: Venito cum ministris: Venito (inquam): Venito cum Satellitibus tuis, munitus.

[Δ This I note for a form of calling]

1582  
King  
Carmara  
die 17. Novemb.

Veni Princeps, 7 principum, qui sunt Aquarium principes: Ego sunt Rex potens et mirabilis in Aquis: cuius potestas est aquarium visceribus.

King Babalel to his prince: Novemb. 17.

Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarium. Venito Venito (inquam). Magna est tua, Maior autem mea potestas.

Ki{ng} Carmara eodem tempor.

Vitam dedit Deus omnibus Creationis. Venite, Veni Ignis, Veni Vita Mortalium (inquam) Venite. Adestum Regnat Deus. O venite. Nam unus ille regnat, et est vita viuentium.

{K}ing Carmara eodem tempore.

Venite, ubi, nulla quies, sed stridor dentium

{K}ing Car. eodem tempore.

{[In space between paragraphs:} Behold euery one of these Princis hathe his peculier Table.

Carm. Novemb. 2.

Venite vos, qui sub mea estis potestate

Carmara.

Thy Character must haue the names of the five Angels written (in the myddst of Sigillum Æmeth) graven uppon the other syde in a circle. In the mydst wherof, must the Stone be, which was allso browght: wherein thou shalt at all tymes, behold (priuately, to thy self) the state of Gods People, throughg the whole earth.

Uriel  
1583. Maÿ. 5.

[169v]

The 4 fete of the Table, must haue 4 hollow things of Swete wood wh{ereupon} they may stand: Within the hollownes wherof, thy Seales may be kept unp{erished.} One month is all for the use therof.

{Uriel, 1583,} May 5.

The sylk must be of diuers cullors: the most changeable that can be got{ten.} For who is hable to behold the glory of the seat of God.

The cullor was shewed red and greene interchangeably. Nouemb. 21. A<sup>o</sup> 1582

Δ -- The Character or Lamyne for me, was Noted (Nouemb. 17 A<sup>o</sup> 1582) that it shold conteyne some token of my name: And, now, in this, accownted the True Character of Dignification, I perceyue no peculier mark or letters of my name.

Uriel - 1583. Maÿ. 5.

The forme in euery corner, considereth thy Name. Δ you meane, there to be a certayn shaddow of Delta Δ -- Uriel - Well.

Δ - What is the use of the 7 Tables, (like armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

Δ - haue I rightly applyed the dayes to the kings -- Uriel - The dayes are rightly applyed to the kings. &c.

Δ - The characters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Uriel - They are to be paynted upon swete wood, & so to be held in thy hand as thow shalst haue cause to use them.

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Sigillum AEmeth is to be set in the myddle of the Table.

II, Aprilis 28, 1583.

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Grace, mercy and peace be unto the liuely branches of his florishing kingdome and strong art thow in thy glory, which dost unknytt the Secret parts of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre & Magnificence opened unto man. And why? bycause thy Diuinitie and secret power, is here shut up in numero Ternario et Quaternario. A q<sup>o</sup> principium, et fundamentum omne huius est tui sanctissimi **maximi** (?) operis. For yf thow (O God) be wunderfull & incomprehensible in thyne owne substance, it must nedes follow, that thy works, are likewise incomprehensible.

But Lo, they shall now beleue, bycause they see: which heretof{ore} could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: and mighty is the force of that arme, which overcommeth all things. Let all powre (therfore) rest in thé. Amen.

Leave oute the Bees of the seven names of the 7 kings, and 7 Princis. and place them in a Table diuided by 12 and 7. the 7 spaces, being uppermost: and therin write in the upper lyne, the let{ters} of the king, ~~with th~~ with the letters of his prince following, next after his name: and so of the Six other, and theyr princis. And read them on the right hand, from the upper part to the lowest. and thow shalt finde, then, the Composition of this Table. Therin they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings, and Princis do spring from God: and not God from the Kings and Princis: Which Excellency is comprehended and is alsono manifest, in that Third and fourth Number. {in marg: Number}

Rownd abowt the sides [of this square <sup>Table</sup>] is euery letter of the 14 na{mes,} [170r] of the 7 kings and princis.

Hereafter shall you perceyue that the Glory of this Table  
{surmownteth} the Glory of the Sonne. All things els that appertayne  
unto it, {are} allready prescribed by your former Instruction.

God is the begynning of all things, but not after one soft: Nor to euery  
One alike. But it is Three manner of works with his Name. IL.  
Aprilis 29.

- The One in respect of Dignification
- The Second in respect of Conciliation
- The Third in respect of an ende and determined Operati{on.}

1

Now, (Syr,) to what ende wold you wear your Character? &c.

Δ At our first dealings to gither it was answered by a Spirituall  
Creature, (whome we toke to be Uriel,) Sigillum hoc in auro  
sculpendum, ad defensionem Corporis omni loco, tempore et  
occasione, et in pectus gestandum.

Il - But how do I teach? The Character is an Instrument applicable  
Onely to dignification. But there is no Dignification (Syr) but that  
which doth procede, and hath his perfect composition Centrally, in the  
Square number of 3 and 4. The Center wherof shall be equall to the  
greatest. Hereby you may gather, Not onely to what ende, the Blessed  
Character (wherewith thow shalt be dignifyed) is prepared: but allso  
the Nature of all other Characters.

To the Second - Δ - Conciliation you meane.

Il - The Table is an Instrument of Conciliation. And so are the other 7  
Characters, which you call by the name of Tables: Squared out into the 2  
forme of Armes: which are proper to euery King and Prince according  
to theyr order.

Now to the last - Δ - As concerning the ende and determined Operation

IL - It eonsisteth onely consisteth in the mercy of God, and the  
Characters of these bokes. &c. 3

Set down the Kings and theyr Princis in a Table as thow knowest  
them: with theyr letters backward: excepting theyr Bees, frō the right  
hand to the left. Let Bobogel be first, and Bornogo is his prince. &c.

#### Note.

and so on the backside of my Character or golden square Table,  
and ???feth all the names of the 7 kings and theyr 7 Princis: the  
generall little <sup>B</sup> ~~B~~, ~~absented from e?ho??~~ ?????mentally (?) allwayes  
conteyned (?) to be pies???d to ech name: as well as in the great table.

IL

{Δ - Note, he}re, it may appere that  
Butmono is Prince to Bynepor, and  
Blisdon prince to King Bnaspol.

De Sigillo AEmeth; alr, vocato Sigillo Dei.

Michael - I will shew thé ??????, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie: comprehending all vertue: The whole and Sacred Trinitie:

Michael, 1582, Marty 19.

Oh holy be he: Oh holy be he: Oh holy be he.

Uriel answered, Amen.

Mich - Now, what wilt thou? Δ - I wold full fayne procede according to the matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thou do it presently - Δ - I did so diuiding it first into 4, and then every of them, into 10.

[170v]

He called one by name Semiel.

One cam in and kneled down: and great fyre came out of his mowth. Michael sayd: To him are the Mysteries of these Tables known. Michael sayd, Semiel, (agayn) and by and by <sup>he</sup><sub>Michael</sub> sayd, O God thou hast sayd, and thou liuest for euer. &c. ~~Do not think here to speak to him.~~ Semiel stode up, and flaming fyre cam out of his mowth, and than he saide, as followeth.

Sem - Mighty lord, what woldst thou with the Tables?

Mich - It is the will of God Thow fatch them hither.

Sem - I am his Tables. Behold these are his tables: Lo where they are.

Δ - There cam-in 40 white Creatures, all in white silk long robes, and they like Children. And all they falling on theyr knees, sayd:

Thow onely art holy among the Highest, O God thy Name be blessed for euer.

Δ Michael stode up out of his Chayre, and by and by all his legs, seemed to be like two great pillers of brass: and he as high as half way to heven: And by & by his sworde was all on fyre: & he stroke or drew his sword over all these 40 <sup>^theyr</sup> heds. The erth quaked: And the 40 fell down. And Michael called Semiel with a Thundring voyce & sayd, Declare the Mysteries of the Liuing God, Our God, of One that Liueth for euer.

Sem - I am ready.

Δ - Michael stroke ouer them with his sword: and they all fell down (& Uriel ~~ap~~ allso) on his knees. And commonly at the striking with the sword, flaming fyre, (like lightening) did flash with all.

Michael - Note. here is a Mysterie.

Δ - Then stept furth one of the 40 from the rest: & opened his breast,



which was covered with sylk and there appeared a great all of gold.

Mich - Note the number. Δ over the T, stode the Number of 4, on this



fashion

Δ - The 40, ~~eryed~~ all cryed: Yt liueth and Multiplyeth for euer: blessed be his name.

Δ - That creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that in the first place. It is the Name of the Lord.

Δ - Then there semed a great clap of Thunder to be &e;

Δ - And so furth. the whole second boke is nothing els but the Mysteries most Mervaylous of Sigillum Dei, otherwise called Sigillum AEmeth. wherof here I did here but leave some ???y {HM reads: admonishelement}, &c.

Note allso, the Third boke was chiefly of the 7 ensignes of Creation. &c. mentioned in this Chapter of in the <sup>^?????</sup> of orations (?).

---

[171r]

## Caput 4.

**Some Notice of peculier formes, wherein the Kings, Princis, and Ministers Heptarchicall appeared.**

**King CARMARA**

Appeared as a man, very well proportioned: in a long purple Robe, and

with a Triple Crowne of Gold on his hed.

At his first comming in, he had 7 <sup>like men</sup> waighting on him: which afterwarde declared them selves to be 7 princis under the 7 Heptarchicall Kings.

Uriel deliuered to him, at his first appearing, (which he kept still in his hand) a rod, or straight little rownd staf of gold diuided into three distinctions: whereof two were dark, or blak, and the Third, bright red.

### Note.

At the first, Uriel pluckt a thing from under the <sup>Covenant</sup> Table: and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and <sup>he</sup> sayd to me <sup>Δ</sup> Ultima est hæc ætas vestra quæ tibi revelata erit. Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd, Est in mundo, et eum incipiet cum illo alter Mundus. and he bad, Note the forme of the thing seen. Note the Uriel culour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go upon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

### Prince HAGONEL

Note. All the 7 Princis, seemed to <sup>be</sup> men, and to haue red robes, but this Prince, his Robe, was shorter then the others. They had all Cerclets of  above on theyr heds, he had a rownd Ring with a prik in the myddle which he affirmed to be his seale. The name therof he sayde to be

Barees, and that it is

The Sonns of light <sup>men</sup> and theyr Sonns, are Subiect unto his commaundement. They are his Servants. Their Apparition appereth, the first 7 ~~like little boyes~~ yong men, the other 7 like little boys. [loke on the other side]

Ministers  
Filij Lucis  
Filij filiorum lucis  
??erte (?) filiam (?)

### Note

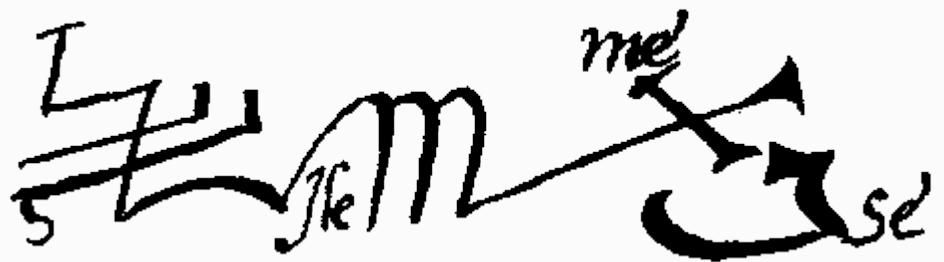
King Carmara, did first Call the Princis <sup>7.</sup> before him: and they stode three on one side of him, and three on the other: But this Prince Hagonel, he toke, and set him in the myddle before him, as he sat in the Chayre, on the Convexity of the Transparent fyrie Globe. And afterward he called but five kings: for he him self, supplied two places of Kings, governing on Monday, and fryday. Blumaza he dyd not ones

speak of: I know, not yet, the Mystery therof.

{blank page}

[172r]

Rex -- BLVMAZA



Princeps Bralges --



Sapientia ædificauit sibi  
Domum: excidit  
Columnas  
Septem. Proverb. 9.

### Die Lunæ {Monday}

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

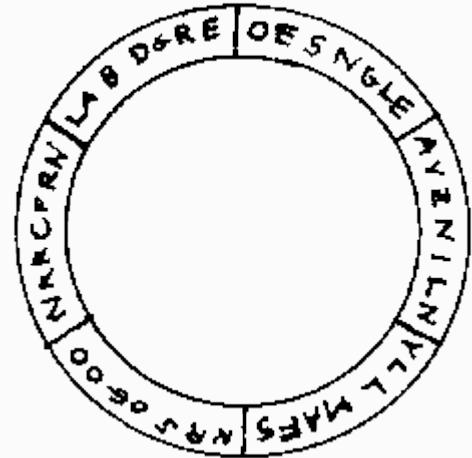
{Note: The ms. has F with a dot under it in the second square of the first row, with an E (also with a dot under it) above it. The circle is from HM; that in CMH is blank. -JHP}

# CARMARA Rex

Hagonele



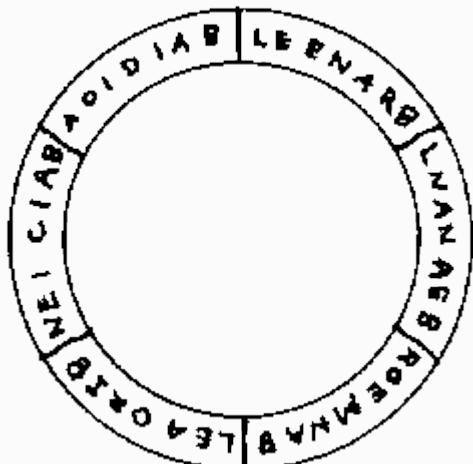
Princ{eps}



Shewed onely in square

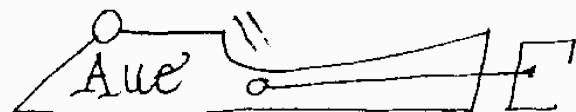
## Die Dominica. {Sunday}

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



## BOBOGEL

Rex



## BORNOGO

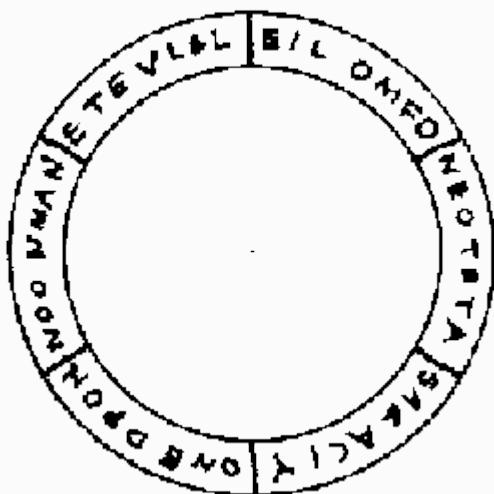
Princeps



both square and round

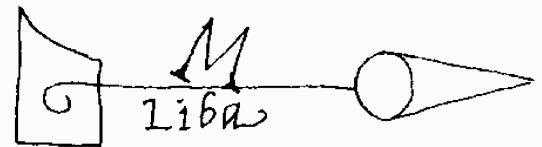
### Die Martis. {Tuesday}

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L



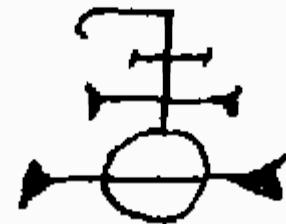
BABALEL

Rex



BEFAFES

Princeps

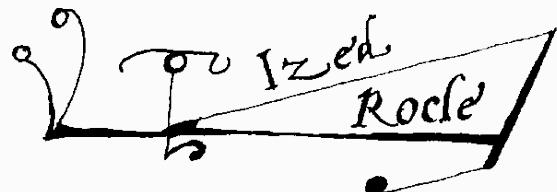


Only shewed in square

## Die Jouis. {Thursday}

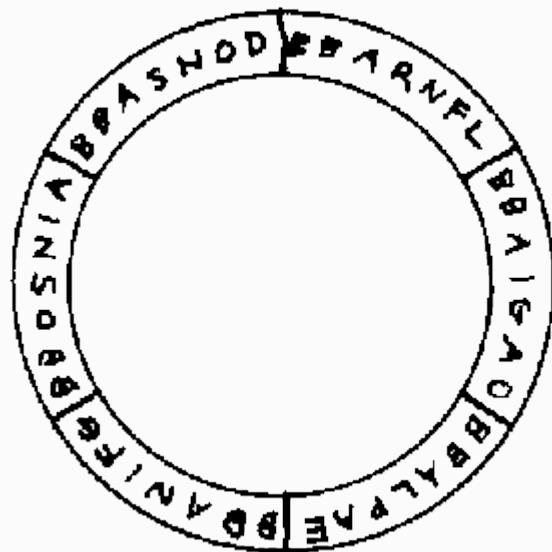
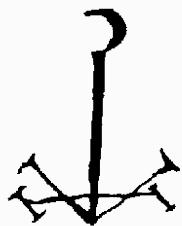
BYNEPOR

Rex



BVTMONO

Princeps



B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

Shewed onely in square.

fol. 3. l:

Behold, this is my Seale. &c.

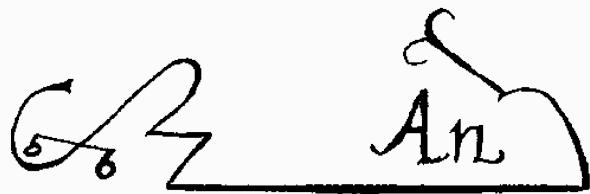
All spirits inhabiting within the earth, (where their habitation is of force, not of will) are subiect to the powr hereof. With this you shall govern, with this you shall unlok: With this (in his name who rayneth) you shall discover her entrayles. &c.

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## Die Mercurÿ {Wednesday}

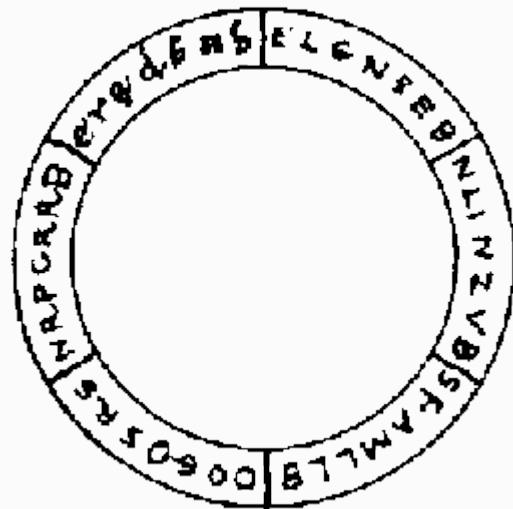
BNASPOL

Rex



BLISDON

Princeps



E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

Shewed onely in circle  
{sic}.

Die Sabati. {Saturday}

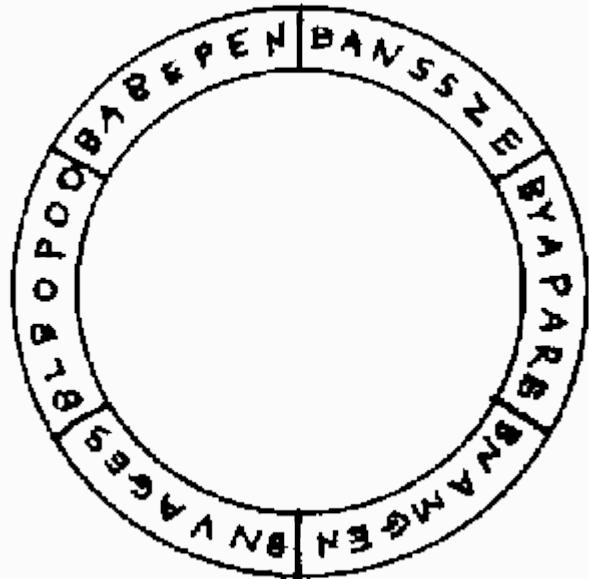
BNAPSEN

Rex



BRORGES:

Princeps



B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

Shewed only in Circle.

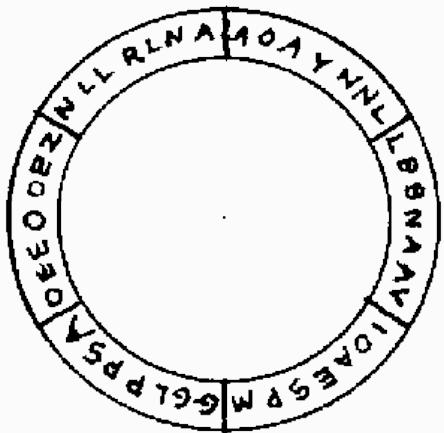
[173r]

**Die veneris {Friday}**

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

Shewed only in Circle.

# BALIGON,



Rex

aliter CARMARA:  
vel MARMARA



BAGENOL

P{rinceps}

Filij lucis	Filij filiorum
I	Ei
Ih	An --
Ilr	Aue --
Dmal	Liba --
Heeoa	Rocle --
Beigia	Hagonel --
Stimcul	Ilemese --

lib<sup>o</sup> 4<sup>o</sup>. fol 2

Potestas Carmara, Marmara, siue upsius Baligon regnat in filiae (?) -- Rex --  
CARMARA

The Sonnes of men, and theyr Sonns, are subiect unto my commaundement. They are  
my Servants -- Princeps - Minister



This Prince calleth all the People of the earth: and then he commaundeth of three sorts:

1. Kings - Δ Conside{r ..} seameth to ... with Bobogel his office &c.
2. Noble men:
3. Philosophers -- Princes of Nature

I am Primus et Quartus Hagonel.

Here is his Name (pointing to  = Carmara) &c.

Notwithstanding, I am his Minister.

And pointing to Carmara, he sayd. In his name with my name, by my Character, and the rest of my Minis{ters} are these things browght to pas.

It is wrought, by the 7 of the 7, which were the Sonnes Sempiternitie, whose names thow hast written and recorded to Gods Glory:

[173v]

-- The distributing, giving, and bestowing of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded upon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylosly avaylable, and necessarie to the advancing of the Glory of our GOD, and Creator. Therfore, In the Name, &c.

Gloria Patri &c.

-- The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. and generally the Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties. Therfore, In the Name, &c.

Pater noster &c.

Raphaël. A° 158  
{sic}

[174r]

Rex  
Carmara  
Die lunæ  
Monday

-- Who, <sup>in this {Heptarch}icall Doctrine</sup> receyuedst at blessed Uriel his hand, the golden rod of government & the Chayre of dignity,: and ~~the Tr~~ didst appeare first to us. Triple Crown in a long purple robe. Who saydst to me at Mortlake, I minister the strength of God unto thé.

Likewise thow saydst, These Mysteries hath God, {lastly,} and of his great merces, graunted unto thé.

Thow shalt be gluttēd, y{ea} filled: yea thow sha{llt} swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me: Kings there are, in Nature, wyth Nature, and aboue Nature. Thow art Dignified.

And <sup>saydst</sup> concerning the use of these Tables, This is but the first step. Neyther shalt thow practise them in vayne. + Therfore, &c.

{in marg:} + And sayd thus: Generally, of God his mercyes and graces on me decreed, and bestowed: Whatsoeuer thow shalt speak, do, or work, shalbe profitable and acceptable: And the Ende, shall be good.

Prince  
HAGONEL  
Monday

To whose Commaundement the Sonnes of men and theyr Sonnes ar subiect: and are thy Servants. To whose powre the Operation of the Earth is subiect. Who art the first of the twelue: and whose seale is called Barees, and this it is  At whose Commaundement are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seuen of the seven (which are the Sonns of Sempiternitie) dost work mervayles amongst the people of the Earth: and hast sayd to me, That I allso, by the same thy servants, shold work mervayles. O Noble Hagonel who arte the Minister to the Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names and characters ~~do~~ here are here presented.

Therfore &c.

[174v]

Rex  
Blumaza

Princeps  
Bralges

{One third of the page is blank.}

-- Who saydst <sup>to us</sup> The Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which <sup>to my seer</sup> appeared like little smokes, with out any forme, Whose seale of gouernment is this: Who saydst, Beholde, I



am come, I will teache thé, Names without Numbers: The Creatures subiect unto me, shall be known unto you, Therfore, In &c.

[175r]

Rex  
Baligon  
fryday

The shew-stone

{in top marg: pronunc...are (?)}

Who canst distribute and bestow at pleasure, {all that} what {-so-euer} can be wrought in aereall actions: who hast the government of thy self perfectly: as a mysterie known unto thy self. Who ~~hast answered the d~~ didst aduertise me of this stone and holy receptacle both nedefull to be had, and also didst direct me to the taking of it up, being presently and in a few mynutes of tyme, browght to my sight ^{in marg: frō the uttermost part of the Roman possession, being had ther in the secret of the depth} ~~handling, & possessings (?)~~, ~~as to this day it appereth~~. Who didst say then unto me, Thow shalt prevayle with it, with Kings and with all Creatures of the world. whose beauty (in vertue) shall be more worth, then the Kingdomes of the earth. for the which purposes here rehersed, ~~and other~~, ~~to be~~ partly, now to be used and enjoyed, & ^{partly} hereafter more abundantly (as the Lord god of hoasts shall dispose) And allso bycause thow thy self art governour of thes 42 thy mighty, ff faithfull & obedient Ministers: Therfore, In &c.

Rex  
Bnapsen  
Saterday.  
Princeps  
Brorges

-- ~~The government of all enchanters Coniurers, witches and wicked spirits hated of God, and included for euer in outward darknes~~ : Who hast sayd to me, That by thé I shall cast oute the powre of all wicked spirits: And that by thé I shall or may know the doings and practises of euyll men, and more then may be spoken or utred to man. Therfore &c.

-- Who ^{being} the Prince, ~~and~~ chief Minister and governor under thy right Puissant King Bnapsen, didst appear to my seer in most terrible manner of firy flamynge streams, and saydst Noui Ianuam mortis et percussit gloria Dei Impiorum parietes.

Therfore &c.

[175v]

Rex  
Babalel  
Tuesday  
♂

-- Who art King in Waters: Mighty and wunderfull in waters, whose powr is in the bowels of the waters: whose royall person with thy Noble prince <sup>Befafes</sup>, and his 42 Ministers, The Triple Crowned king Carmara bad me vse to the Glory prayse and honor of him which created you all, to the laude and prayse of his Maiestie.

Therfore, &c.

Princeps  
Befafes

-- Who art Prince of the seas: Thy powr is vpon the waters. Thow drownedst pharao: and hast destroyed the wycked. Thy name was known to Moyses, thow liuedst in Israēl:

-- Who hast measured the waters: who wast with King Salomon, and allso long after that, with Scotus: but not known <sup>to him</sup> by thy true name: for he called thé Mares. And since thow wast with none: <sup>Except</sup> when <sup>thow</sup> preseruedst me (throughg the mercy of God) from the powr of the wycked and wast with me in extremities: Thow wast w<sup>th</sup> me throwghly: who of the Ægyptians hast byn called Obelison, in respect of thy pleasant

deliurance: And by that name to me knowne: and of me Noted in record, to be the Noble and Curteous Obelison. Whose Noble ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions, of the waters, and saltnes of the seas, in giuing good success in Battayles, reducing ships, and all manner of vessels that flete upon the seas: To some all the fishes and monsters of the seas, yea all that liueth therein, are well known: and generally are the distributers of Gods Judgments uppon the Waters that couer the earth. Some conduct waters waters throughgh the earth: other do beautify Nature in her Composition. The rest are distributers and deliuers of the Threasors and unknown substances of the Seas: Thow <sup>^O</sup> Noble Prince Befafes badst me use thé, in the name of God. Therfore &c.

[176r]

Rex  
Bnaspol  
Wensday.

To whome the earth with her bowels, and secrets whatsoeuer, are deliuered: and hast sayd to me heretofore: What thow art, there I may know. Thow art great, but, (as thow truely didst confess,) he in whom thow art, is greater then thow: Therfore, In &c.

Princeps  
Blisdon

-- Unto whome the keys of the Mysteries of the earth are deliuered: whose 42 ministers are Angels that govern under thé: All which, thy mighty king <sup>^Bnaspol</sup> bad me use: and affirmed that they are and shalbe at my commaundement: Therfore, In &c.

Il. 1583. Yf thow haue a parcell or part (out of euery place) of the erth, in any small quantity, thow mayst work by the Creatures, whose powr it is to work in such causes, which will bring it (neuer trust me) before you can tell twenty.  
Thursday Aprilis 18.

[176v]  
Rex Bynepor  
Thursday

-- Upon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent: but distinct in one degree. Whan he cam thow wast magnified by his comming: and art Sanctified, world without ende.

Vita Suprema  
Vita Superior  
Vita Infima tuis sunt  
mensurata manibus.

Notwithstanding, Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his name. Thow art in all: And all hath some being by thé: yet

thy powr is nothing in respect of his powr, which hath sent th .

New worlds. Perhaps a new period doth begynn, as I haue set down in the Volume of famous and rich Discoveries.

Thow begynnest new worlds  $\Delta$ , new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

¶ after ♀  
great period.

## Princeps Butmono

-- Who art life and breath in liuing Creatures: All things liue by th , the Image of One excepted. All the kindes of the beasts of the earth dost thow endue with life. Thy seale is theyr glory. Of God thow art sanctified. and thow reioysest. The liuing, the ende, and begynning of all beasts thow knowest. and by sufferance thow disposesst them, untill thy Vyoll be runne.

Therfore, &c.

[177r] [177r is blank]

[177v]

## The seven Kings

1. Carmara <sup>as</sup> a man very well proportioned in a long purple robe. W<sup>th</sup> a Triple crown on his hed.
2. {illegible  
marg note.} Bobogel - in a black velvet coat, and his hose close with velvet upperstoks: overlayd with gold lace: With a velvet hat-cap, with a black feather in it. with a cape on one of his shoulders: his purse hanging at his neck: & so put under his gyrdell <sup>at</sup> which hong a gylt rapier. his beard long he had plinufles & pynsions.

He sayd, I wear these robes, not in respect of my self, but of my government.

The ministers cam w<sup>th</sup> him Bob, 42, all trymmed after the manner of Nobility now a dayes, w<sup>th</sup> gilt rapers. 7 of them were apparayled like Bobogel, sagely & gravely: all the rest ar ruffyn like. The last 7 do seme to be men both men & women: for before in the forepart they seme to be attyred lik women <sup>with</sup> fardingales, & in the bak part like men.

3. Babalel - As though he wer a king with a crown <sup>of</sup> Gold on his hed his apparayle, a long robe whitish. his left arme <sup>sleve</sup> was very white. & his right arme blaek sleve, was black. he seamed to stand upon water, his name was written in his forhed: Babalel.

The forme 7 of his 42 Ministers haue Cerclets on theyr heds.

$\Delta$  for king Babalel he first called Befafes,  $\Theta$  Veni Princeps in principum, qui sunt aquarum Principes &c. & of these seven the letters seme betwene theyr fete.

4. Bynepor - The ministers 42 like ghostes or smokes without all forme having every one of

them a little glittering spark of fyre in the middest of them: and every spark a letter in it.

5. Bnaspoll {sic} - With a red Robe & a Crowne on his hed.

The Ministers semed to haue letters in the palmes of theyr hands. Standing abowt a little hill of clay. and behinde this a far did stand an Innumerable Company of ugly people.

6. Bnapsen - a king with a crown on his hed.

Carmara called

saying (?)

Venite, ubi

nulla quies, sed

stridor dentium.

{"Come here,

where there is

no peace, but

only the

gnashing of

teeth." MLQ,

Book 4, Nov.

20, 1582}

The Ministers <sup>men</sup> 42 tossed the Table rownd Table (which they hold) all in fire flaming. & held in theyr {hands}.

7.

Baligon - Idem quae Carmara w<sup>th</sup> his triple Crown & long purple roabe.

his 42 ministers, wer bright people: and besides them All the ayer swarmeth with creatures. Theyr letters were in theyr forheds: They stand in a Circle: They take the letters from theyr forheds & set them in a Circle.

---

[178r]



The form of the first apparitions Heptago {num} Prm (?)

Carmara -- Cam first in, hauing 7 waightyng on him and they (as aff afterward appered) were the 7 prin{ces} but Carmara him self semed to be a man of good proportion, with a long purple ga{rment} robe and a triple ~~crown~~ Crown (of gold) on his {hed.}

The 7 Princes -- semed to be like men, & they had {red} garments ... {illegible. HM adds they had "cerclets of gold on theyr heds"}

Hagonel The .1. -- his robe was shorter then <sup>of</sup> the others 6. fol. 14.b. he held a seale

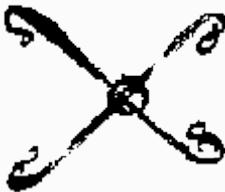
called Barees.

Bornogo The .2. w<sup>th</sup> a <sup>gold</sup> coronet or rather a Cerclet abowt {his hed.}

<sup>A</sup>Babalel called Veni Princeps 7 principum, qui sunt aquarum pr{incipes.}

Befafes The .3. -- He opened his bosom: and seamed leane: {and} seamed to haue feathers under his roabs. he had a golden girdle: & on it, written, Befafes.

Butmono fol. 11 -- he had a cerclet of gold on his hed.



He had a long red robe, & a cerclet of gold on his hed.

{cp. HM description of the ministers under Babalel and Befafes} The 42 Ministers had theyr letters in theyr forheds, & they wer 6 rows of 7 in a row. But of the first 7 had the letters betwene theyr fete, {and} water seamed contynually to pass over these letters. At length the 42 diued into the water, & so went a{way.}

Blisdon -- In a Robe of many culours: & on his hed a cerclet {of Gold.} Δ - Then his red garment, had many cullors in it {...}.

Brorges -- The <sup>6</sup> sixth - he putteth open his cloathes & red apparell and there did yssue mighty fyre out of his sides. most terrible, grysely, & unutterable to be behoden of mor{tal} eye, any tyme.

Bralges -- The .7. -- his Ministers appeared like little smokes, without any forme.

Δ - ... Bynepor  
{illegible note in  
margin}

{ He sayd, Beware of wavering: Blot out suspition {of} us: for we are Gods Creatures, that haue rayned, do ray{ne,} & shall raigne for euer. All our mysteries shalbe k{nown} to you.

Δ { Bagenol appered not, by that name. Perhaps Hagonel was Bagenol. H being put for B. and the letters true {...?} }  
As hath king also ... Carmara, or Marmara, with a greater??? from his proper name Baligon.

Note. Neyther Blumaza ~~nor~~ Brorges appered by name ..... .... {bottom line of page is damaged and unreadable.}

[178v]

[178v is blank]

[179r]

{This page is bound sideways, such that the first line is against the left margin.}

{repetition of 173v}

**Bobogel --** The distributing, giving and bestowing of wisdome and Science: The teaching of True Philosophie, and true understanding, and of all lerning, grownded uppon Wisdome, with the excellencies in Nature, and of many other great Mysteries, mervaylosly avaylable and necessarie to the advancing of the Glory of our God, and Creator. Therfore in the Name &c.

**Sonday**

Gloria Patri &c.

# Prince Bornogo

--

The Altering of the Corruption of Nature, into perfection, The knowldg of Metalls, And generally The Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties.

Therfore In the Name, &c.

Pater noster &c.

[179v]

{This page has only a double circumference circle in the middle of the page, and occupying about half the width of the page.}

[180r]

{This page is also sideways}

Rex Carmara fol. 4. Behold these things and their mysteries shall be known vnto you, reserving the secrets of him that raigneth for euer.

--  
Bralges -- All our mysteries shall be known unto you.

fol. 46.

Carm -- fol. 5:

[180v]

{This page is also sideways}

O F S N G L E  
{blank circle}

[181r]

{This page is also sideways}

{Repetition of page 174r.}

Prince To whose Commaundement the Sonnes of men and theyr Sonnes are subiect: and are thy  
HAGONEL Servants. To whose powre the Operation of the Erth is subiect. Who art the first of the  
Twelue: and whose seale is called Barees, and this it is  At whose Commaundement ar the  
Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the  
seven of the seven, which are the Sonns of Sempiternitie, dost ~~thy dost~~ ~~????~~ work mervayles  
amongst the people of the earth, and hast sayd to me, that I <sup>also</sup> should by the same thy  
servants work Mervayles. <sup>Thou</sup> who arte the Minister to the great king Triple Crowned King  
Carmara: and Notwithstanding art Prince over these 42 Angels whose names & characters  
are <sup>also</sup> ~~layd under my~~ ~~??st fete~~: as I was {rest is illegible}

{This page is also sideways}

{Repetition of page 174r.}

Rex Carmara -- And saydst unto me, What soeuer thou shalt speak do or work shalbe profitable and acceptable: and the ende of it shall be good. &c.

\*Aº 1582

Novemb. 17.

Who saydst, to me at Mortlak\*, I minister thé strength of God unto thé.

Likewise thou saydst, These Mysteries hath God lastly and of his great mercyes, graunted unto thé.

Thow shalt be gluttēd, yea filled, yea thou shalt swell, & be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art is to the farder understanding of all sciences that are past present, or yet to come.

And immediately didst say unto me ~~Thow art Dignified~~ Kings ther ar in Nature, with Nature and above Nature.

Thow art Dignified.

--

And as concerning the use of these Tables, This is but the first step: Neyther shalt thou practise them in vayne.

[182r]

{Compare with page 168v.}

Raphael Go, and thou shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and your eyes shall be fully opened. One thing which is the grownd and Element of thy desyre, is allready perfyted &c. Out of Seuen Thow hast byn instructed of the lesser part, most perfectly.

Aº 1583 Marty 23. Euery Organ is voyd of qualitie, unleast a Meane be adiecte.: So, is all that thou hast before, more wonderfull, then as yet, profitable, unleast thou be directed and led in unto the true use and Order of the same. &

Marty 24 A direction requisite. I haue byn thy Scholemaster, and director to the Sterne, to rule the reason thereof, with those, which can reach the Judgment therof.

Marty 26--

All those before spoken of are subiect to thy Call &c.

Off frendeship, at any tyme thou mayst see them, and know what Thow willt. &c.

Euery one, (to be short) shall at all tymes and seasons, shew thé Direction, in any thing.

[Δ - But they haue Chefe and speciall tymes]

Raphaël Peraduenture Thow thinkest I am not in thy Marrow: yes I haue byn long in the highest part of thy body, and therfore am somwhat perswaded of thy meaning.

One thing I answer thé for all Officis  
Thow hast in subiection all Officis  
Use them whan it pleas thé: and as thy Instruction hath byn.

Raph. 1583 Martÿ Yt is determined, else wold I not: And may be undetermined, yf you break his  
26. - commaundements.

Raph. 1583. Cumforable Instruction is a necessary Medicine.  
Aprilis 3. -

Ur. -- Aprilis 23 - Sayth the Lord - I haue hardened the hart of One of you, yea, I haue hardened him as the flynt: and burnt him to gither with the ashes of a Cedar: to the intent, he may be proued just in my work, and great in the strength of my Glory. Neyther shall his mynde consent unto <sup>^the</sup> wyckednes of Iniquitie. For from Iniquitie I haue chosen him, to be a first earthly witnes of my Dignitye.

{In margin, sideway:}

Carm. Thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, &  
Novemb. 21 estate of all things that God hath framed: But allso withall, thow wart deliuered the most  
1582. perfect forme and use of them.

Il May 5. 1583. Thy Character must haue the names of Geð the five Angels (written in the middst of Sigillum Emeth) graven upon the other side in a Circle. In the middst wherof must the stone be: which was also browght: Wherein thow {shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.}

Il - 1583. April. Hereafter you shall perceyue that the glory of this Table, surmownteth the glory of the  
28. after supper Sonne.

[182v]

	1	2	3	4	5	6	7
1	B	A	L	I	G	O	N
2	B	O	R	N	O	G	O
3	B	a	p	n	i	d	o
4	B	e	s	g	e	m	e
5	B	l	u	m	a	p	o
6	B	m	a	m	g	a	l
7	B	a	s	l	e	d	f
8	B	O	B	O	G	E	L
9	B	E	F	A	F	E	S

10	B	a	s	m	e	l	o
11	B	e	r	n	o	l	e
12	B	r	a	n	g	l	o
13	B	r	i	s	f	l	i
14	B	n	a	g	o	l	e

15	B	A	B	A	L	E	L
16	B	V	T	M	O	N	O
17	B	a	z	p	a	m	a
18	B	l	i	n	t	o	m
19	B	r	a	g	i	o	p
20	B	e	r	m	a	l	e
21	B	o	n	e	f	o	n

22	B	Y	N	E	P	O	R
23	B	L	I	S	D	O	N
24	B	a	l	c	e	o	r
25	B	e	l	m	a	r	a
26	B	e	n	p	a	g	i
27	B	a	r	n	a	f	a
28	B	m	i	l	g	e	s

29	B	N	A	S	P	O	L
30	B	R	O	R	G	E	S
31	B	a	s	p	a	l	o
32	B	i	n	o	d	a	b
33	B	a	r	i	g	e	s
34	B	i	n	o	f	o	n
35	B	a	l	d	a	g	o

36	B	N	A	P	S	E	N
37	B	R	A	L	G	E	S
38	B	o	r	m	i	l	a
39	B	u	s	c	n	a	b
40	B	m	i	n	p	o	l
41	B	a	r	t	i	r	o
42	B	l	i	i	g	a	n

43	B	L	V	M	A	Z	A
44	B	A	G	E	N	O	L
45	B	a	b	l	i	b	o

46	B	u	s	d	u	n	a
47	B	l	i	n	g	e	f
48	B	a	r	f	o	r	t
49	B	a	m	n	o	d	e

1 2 3 4 5 6 7

[183r]

1588 / 30 / May

1	1	2	3	4	5	6	7	8	9	10	11	12
	d	o	n	p	a	T	d	a	n	V	a	a
2	13	14	15	16	17	18	19	20	21	22	23	24
	o	l	o	a	G	e	o	o	b	a	u	a
3	25	26	27	28	29	30	31	32	33	34	35	36
	O	P	a	m	n	o	V	G	m	d	n	m
4	37	38	39	40	41	42	43	44	45	46	47	48
	a	p	l	s	T	e	d	e	c	a	o	p
5	49	50	51	52	53	54	55	56	57	58	59	60
	s	e	m	i	o	o	n	A	m	l	o	x
6	61	62	63	64	65	66	67	68	69	70	71	72
	V	a	r	GS	St	tl	þL	b	r	i	a	p
7	73	74	75	76	77	78	79	80	81	82	83	84
	o	i	P	t	e	a	a	p	D	o	c	e
8	85	86	87	88	89	90	91	92	93	94	95	96
9	97	98	99	100	101	102	103	104	105	106	107	108
	p	s	n	a	C	N	r	z	i	r	z	a
10	109	110	111	112	113	114	115	116	117	118	119	120
	S	i	o	d	a	o	i	n	r	z	f	m
11	121	122	123	124	125	126	127	128	129	130	131	132
	d	a	l	t	t	d	n	a	d	i	r	e
12	133	134	135	136	137	138	139	140	141	142	143	144
	d	i	x	o	m	o	n	s	i	o	s	p
13	145	146	147	148	149	150	151	152	153	154	155	156

r g o a n n   C r a r

{There are arrows pointing 'psnacN...' to row 8, 'Siodao...' to row 9, etc. evidently indicating that letters be shifted up one row.}

D: Befafes, nunquam te deserens, docet, puerum breui moritum, cum aliis tribus; nisi, pro tenus reddantur domino (qui in limine adest,) uota uestra.:

[183v]

[183v is blank]

[184r]

## Bonorum Angelorum Invitationes

Dicen..., tribus  
vicibus, ter,  
tribus vicibus,  
Ter: singulis  
diebus, Donec  
&c.  
..d est .. Tribus,  
singulis diebus.

Ô puyssant and right Noble King, (N.) and by what name els so-euer thow art  
called, or mayst truely and duely be called: To whose peculier gouernment,  
charge, disposition, and Kingly Office doth apperteyne, thé (N. &c.)

In the Name of the King of Kings, the Lord of Hoasts, the Allmighty GOD,  
Creator of heaven and earth: and of all things visible and Invisible: Δ COME,  
now, and appear + to my perfect and Sensible eye Judgment: in a godly, and  
frendely manner: to my cumfort, and help, for the auancing of the honor and  
Glory of our Almighty GOD, by my service: As much as by thy wisdome, and  
powre, in thy propre\* Kingly office, and government, I may be holpen, and  
enhabled unto: Amen.

COME, Ô right Noble King, (N.) I say, COME. Amen.

Δ (ô  
ri{ght}  
Nobl{e  
King}  
N.)

+ with thy  
Prince, and his  
Ministers and  
subiects, 42

\* ?AR

Gloria Patri, &c.

^+ to be  
aduanced, by my  
faithfull service,  
% (ô O Noble  
Prince, N.)

HAG

Ô Noble Prince, (N.) and by what name els, so-euer, thow art called, or mayst  
truely and duely be called: To whose peculier government, charge, disposition,  
Office, and Princely Dignitie, doth apperteyne thé, (N. &c.) In the Name of  
Allmighty God, the King of Kings, and for his honor and glorie ^+, I require thé  
% to COME presently, and to shew thy self, to my perfect and sensible ey  
Judgment, with thy Ministers, servants and Subiects; to my cumfort, and help,  
in wisdome, and powre; according to the propertie, of thy Noble Office: COME,  
ô Noble Prince, (N) I say COME. Amen.

Pater noster, &c.

[184v]

## SONDAYE:

King  
BOBOGEL

The distributing, giving, and bestowing, of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded upon wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylosly avaylable, and necessarie to the aduancing of the Glory of our GOD, and Creator. Therfore, In the Name &c.

And saydst to me, (in respect of these Mysteries atteyning), Dee Dee, Dee, At length: But Not to late:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince  
BORNOGO  
^ of all lerning  
grownded uppon  
wisdom.  
+ And saydst to me  
What Thow desyrest in  
me, shalbe fullfylled.

The altering of the Corruption of Nature, into perfection: The knowledg of Metalls: and generally the Princely Ministring to the right Noble, and Mighty King BOBOGEL in his gouernment of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding, ^, and of other very many his peculiar Royall Propreties +. Therfore, In the Name, &c.

Pater noster &c.

[185r]

{Cp. 174r}

## MONDAYE.

King  
CARMMARA

-- Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst receyue the golden rod of government, and measuring: and the Chayre of Dignity, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: who saydst to me, at Mortlake, I Minister the Strength of God, unto th .

Likewise thow saydst, These Mysteries hath God lastly and of his great mercies graunted unto th .

Thow shalt be glutted, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me, Kings there are, in Nature, Wyth Nature, and aboue Nature: Thow art Dignified.

And saidst concerning the use of these Tables, This is but the first step: Neyther shallt thow practise them in vayne.

And sayd thus, Generally, of Gods mercies and graces, on me decreed, and bestowed,

What so euer thou shalt speak, do, or work, shalbe profitable, and acceptable; And the Ende shalbe good:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince To whose Commaundement, the Sonnes of men<sup>light</sup>, and their Sonns, are subiect: and are thy  
HAGONEL Servants. To whose powre, the Operation of the Earth, is subiect. Who art the first of the  
Twelue; and whose seale is called Barees, and this ☽ it is. At whose commaundement, are  
the kings, Noble men, and Princis of Nature. Who art Primus, et Quartus Hagonel: Who, by  
the seuen of the seven, (which are the Sonns of Sempiternitie) dost work mervayles, amongst  
the people of the eEarth: and hast sayd to me, that I allso, By the same, thy servants, shold  
work mervayles. Ô Noble Hagonel, who art Minister to the Triple Crowned King  
CARMARA: and Notwithstanding, art Prince over these 42 Angels: whose Names, and  
characters, are here presented:

Therfore, In the Name, &c.

Pater noster &c

Filij lucis	Filij filiorum
I	E. IL.
Ih	An
Ilr	Aue
Dmal	Liba
Heeoia	Rocle
Beigia	Hagonel
Stimcul	Ilemese
In sigillo Æmeth.	

[185v]

{Cp. 174v}

King  
BLVMAZA

Prince -- Who saydst, the Creatures liuing in thy Dominion, are subiect to thy powre: whose  
BRALGES. subiects are invisible: and which (to my seer) appeared, like little smokes, with out any

forme, Whose seale of gouernment, is this:



Who saydst, Beholde, I am come,

I will teach thé, Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

Pater noster, &c.

[186r]

{Cp. 175v}

King -- Who art King in Waters: Mighty and wunderfull in waters: whose Powre is in the bowells of  
BABALEL the waters: whose Royall person, with thy Noble Prince BEFAFES, and his 42 Ministers, The  
Triple Crowned King CARMARA, bad me vse, to the glory, prayse, and honor, of him, which  
created you all, to the laude and prayse of his Maiestie.

Therfore, In the Name, &c.

Prince -- Who art Prince of the seas: Thy powre is vpon the waters: Thow drownedst Pharao: and  
BEFAFES hast destroyed the wycked: Thy Name was known to Moyses: Thow liuedst in Israël: Who  
hast measured the waters: who wast with King Salomon: and also, long after that, with Scotus:  
but not known to him by thy true name: for he called thé MARES. And since thow wast with  
none: Except, when thow preservedst me (through the mercy of God,) from the powr of the  
wicked: and wast with me, in extremities: Thow wast with me throwghly: who of the  
Ægyptians hast byn called OBELISON, in respect of thy pleasant deliuernance: And by that  
Name, to me, knowne: and of me Noted in record, to be the Noble and Curteous OBELISON.  
Whose Noble Ministers 42, are of very great powre, dignitie, and Authoritie: As some in the  
measuring of the motions of the waters, and saltnes of the seas: in giving good success in  
Battayles: reducing ships, and all manner of vessels, that fleete uppon the seas: To some, all  
the fishes, and monsters of the seas, ~~are well known~~; yea all, that liueth therein, are well  
known: and generally are the Distributers of Gods Judgments upon the Waters that couer the  
earth: Some conduct waters, through the earth: Other do beawtify Nature in her Composition:  
The rest are distributers and deliuencers of the Threasors, and unknown substances of the Seas:  
Thow Ô Noble Prince BEFAFES, badst me use thé, In the Name of God. Therfore, In the  
Name &c.

[186v]

{Cp. 176r}

## WEDDENDAYE:

King -- To whome, the Earth, with her bowells, and secrets whatsoeuer, are deliuered: and hast  
sayd to me, heretofore, What thow art, There I may know. Thow art great, but, (as thow truely

BNASPOL didst confess,) He in whome thou art, is greater then thou. Therfore, In the Name, &c.

Prince      -- Unto whome, the keys of the Mysteries of the Earth are deliuered: whose 42 Ministers, are  
BLISDON    Angels, that govern under the. All which, thy mighty King BNASPOL bad me use: and  
                  affirmed, that they are, and shall be at my Commaundement. Therfore In the Name, &c.

[187r]

{cp. 176v}

### THVRSDAYE:

King      -- Upon the distribution and participation of whose exalted most especiall and glorified  
BYNEPOR    powre, resteth onely and dependeth the generall state and condition of all things: Whose  
                  sanctification glory and renowne, althowgh it had begynning, yet can it not, neyther shall  
                  haue ending. He that Measureth, sayd, And thou wast the Ende of his workmanship: Thou  
                  art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. Whan  
                  he cam thou wast Magnified by his comming: and art Sanctified, world without ende. Vita  
Suprema, Vita Superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thou  
                  art not of thy self: Neyther is thy powre thyne owne: Magnified be his Name. Thou art in  
all: And all hath some being by the: yet thy powr is nothing in respect of his powre, which  
                  hath sent the: Thou begynnest New worlds, new people, New Kings, and New knowledg, of  
a new government: Therfore, In the Name, &c. And hast sayd, to me, Thou shalt work  
Mervaylous Mervaylosly, by my workmanship, in the Highest.

Therfore, In the Name, &c.

Prince      -- Who art life and breath in liuing Creatures: All things liue by the, the Image of One  
BVTMONO    excepted; All the kindes of beasts of the earth, dost thou endue with life. Thy seale is theyr  
                  glory. Of God, thou art sanctified: and thou reioysest. The liuing, the ende, and begynning  
                  of all beasts, thou knowest, and by sufferance, thou disposest them: untyll thy Vyoll be  
ronne. Therfore, In the Name, &c.

[187v]

{cp. 175r}

### FRIDAYE:

King      -- Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrought in  
BALIGON    aereall actions. Who hast the government of thy self perfectly, as a mysterie known unto  
                  thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be  
had, and allso, didst direct me, to the taking of it up: being presently, and in a few  
mynutes of tyme, browght to my sight, (from the secret of the depth, where it was hyd, in

the uttermost part of the Roman possession): Which stone thou warnedst me that No mortall hand, but my own, should touch: and saydst unto me: Thow shalt prevayle with it, with Kings and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here rehersed, and other, partly now to be practised and enjoyed, and partly hereafter, more abundantly, (As the Lord God of hoasts shall dispose) And allso, Bycause, thow thy self art Governor of these 42 thy mighty, faithfull and obedient Ministers: Therfore, In the Name, &c.

A<sup>o</sup> 1583 May 5  
Blessed Uriel  
sayd to me A  
Meridie hora 4  
1/2 At Mortlake

Thy Character must haue the names of the fiue Angels (written in the mydst of Sigillum Æmeth) graven upon the other side in a circle. In the mydst whereof, must the stone be, (which was allso browght). Wherein, Thow shalt, at all tymes, behold (priuately to thy self) the state of Gods people, throughe the whole Earth.

The stone and  
holy Receptacle.

Prince  
BAGENOL

[188r]

## SATERDAYE

King BNAPSEN -- Who hast sayd to me, That by thé I shall cast oute the powre of all wycked spirits: And that by thé I shall, or may know the doings and practises of euyll men: And more then may be spoken or utred to man: Therfore In the Name: &c.

Prince BRORGES: -- Who, being the Prince, chief Minister, and Gouernor under thy right puyssant King BNAPSEN, didst, (to my seer) appear, in most terrible manner, of fyrie flamynge streams: and saydst, Noui Ianuam mortis. Et percussit gloria Dei Impiorum parietes.

Therfore In the Name, &c.

{finis}